

7

S O M E
R E M A R K S

On a Late
ANONYMOUS PIECE,
INTITLED,
*The Enthusiasm of Methodists
and Papists, compared.*
In a Letter to the AUTHOR.

— μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρὸς τοὺς ἁγίους —
αἰσχροῦς, καὶ μαροτολογίας, ἢ εὐτραπελίας, τὰ οὐκ ἀνή-
κοντα. ————— Ephes. v. 3, 4.

*If any Man will come after me, let him deny himself,
and take up his Cross daily, and follow me.*
St. Luke ix. 23.

By VIN. PERRONET, A.M.
Vicar of Shoreham in Kent, and Chaplain to
the Right Hon. EARL STANHOPE.

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R E M A R K S

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Anonymous Piece, &c.

21 R

Shoredham, Kent, March 25, 1749.
If any other Title belong to your Character, you must entirely slide the Want of it to yourself. For since you have been proper to conceal your Name, it belongs not to me to determine any thing about it. My Business is altogether with your Performance; which, for the sake of our common Christianity, I must desire to take some Notice of.
It is almost throughout not only one continued sneer upon a Number of our People, whom you have made the Subject of a Satire. I

SOME REMARKS

On a Late

Anonymous Piece, &c.

SI R,

Shoreham, Kent, March 25, 1749.

IF any other Title belong to your Character, you must entirely ascribe the Want of it to yourself: For since you have seen proper to conceal your Name, it belongs not to me, to determine any thing about it. My Business is altogether with your *Performance*; of which, for the Sake of our common *Christianity*, I must desire to take some Notice.

It is almost throughout not only one continued *Sneer* upon a Number of *serious* People, whom you have made the

Subject of much *Mirth* and *Drollery*:
 But indeed, it may be submitted, whether it has not all the *Air* of a mere *Bar-lesque* even upon many deep *Truths*, and the *severer* *Doctrines* of the *Gospel* itself? However, I am far from saying, that you meant or designed any such Thing. But you have, Sir, suffered yourself to be often transported beyond all *Bounds*.— Whether these Things are so or not, let it be examined; and the whole submitted to the Judgment of every *unprejudiced* and *serious* *Christian*.

But first, let us take a View of a Line in the *Motto* of your *Title-Page*. In a Quotation there, we are told, that certain "*Preachers and Mendicants*—under a *Pretence* of *Piety*, *cheused* the *silly* "*People of their Money*?"

You must Sir, have very dull Readers indeed, who see not at whom this Sentence must point. Many of them will greedily take the Hint, and make a most *suitable* Application of it.

And as if you were afraid, the Reader should let this slip out of his Memory; you are so obliging as, in the last Page but one, to "*leave the Methodists at Liberty, to ruminate upon the Character*"

Howell's View of the Pontificate, Page 406.

A

" of

“of those *Mendicant Fryers*; which
 “you say, they may see in the *Title*
 “*Page*.”^a As if, Sir, the very *first* and
last of your Thoughts could not be better
 employed, than to fix an *Odium* upon that
 much *abused People*!

But now, supposing this should be true
 as to some particular Person; what have
 the whole Body to do with it? Do any
 of their *Rules*, or *Doctrines*, or *Princi-*
ples, give any Encouragement to *Fraud*
 or *Hypocrisy*? What Denomination of
 Men, I beseech you, is thought answerable
 for the Wickedness of *any*, that are called
 by the same Name? Indeed, at the Time
 of the *Reformation*, the *Romish Church*
 did not scruple to charge the *Vices* of
some who left *Their Communion*, upon the
Reformation itself. But this, Sir, was a
Parallel, that came not within the Com-
 pass of your Design. But still further,
 the same may be observed of that *Piece*
 of *History*, which you assure the Reader
 shall be proved, if required. It is indeed,
 Sir, not worth your Trouble to prove in.
 Let it be admitted *without Proof*: what
 would you infer from it? Surely, nothing
 more, than that *Those* Persons, who
 called themselves *Methodists*, were very

Page 81. Page 70.

bad Persons! And do you know any
Seet upon Earth, where there are no bad
 Men? Or would you insinuate, that every
Seet must be bad, because there were bad
 Men amongst them? I am sure you would
 not. Such an *Insinuation* can only lie
 against the poor *Methodists*. You may
 perhaps, Sir, suppose they deserve but
 little *Quarter*; because you are "persuad-
 ed they are doing the *Papists* Work for
 them; and agree with them in some of
 their Principles."

But yet you have not condescended to
 explain what *Kind* of *Papist* Work it is,
 which they are thus doing; whether it be
 of a religious or political Nature! How-
 ever, the *Persuasion* will serve some Read-
 ers; and therefore it will answer some
 End. But besides, They agree with the
Papists in some of their Principles! In
 which of Them? Why are those *Princi-
 ples* not named? But your Purpose, Sir,
 is of a different Nature. For you say,
 that you design only to shew how uni-
 formly both are upon the same Plan, as
 far as *Enthusiasm* can be said to carry
 on any Plan. Indeed, it may suf-
 fice merely to mention the Charge: For
 The Author of the *Comparison* having called
 them a *Sect*, is the only Reason, why that Term is
 here used.

since they have been long suspected to be only *Papists* in *Masquerade*, many will receive your *Persuasion*, Sir, as a *full* and *sufficient* Proof.

At the Entrance of your *Preface*, you tell the Reader, that you "need not any *Apology*, if you own a Sort of *Impulse* and *Impression* upon you, and "think yourself *obliged* to throw in your *Mite* towards discovering the *Delusion* of this *dangerous* and *presumptuous* " *Sett.*"

What Sort of *Impulse* or *Impression*, Sir, you might have upon you, every one must judge for himself. But I must venture to declare my Opinion, that you could not well have *thrown in your Mite*, in a much worse *Manner*: Since the Way you have taken may not only blacken those *dangerous* and *presumptuous* Men; but do much more than, I darst say, you ever designed. For you have with so much *Freedom* and *Gaiety* blended together Things *Sacred* and *Profane*, that possibly you may too late find much more *Mischief* done to *Religion*, than your present *Zeal* may suffer you to be aware of.

The greater Number of *wise* and *thinking* Christians have always been afraid to see so much as the mere *Appearances* of *Piety* made the Subject of *Sport* and *Laughter*;

Laughter; as well knowing that the *Ridicule* will easily pass on even to *true Religion* itself. But indeed, Sir, you don't seem to be under any such Apprehensions. You really go on with great *Mind* and great *Courage*. For provided those Objects of your Indignation be but represented as so many dangerous *Madmen*, you do not appear to apprehend any other Danger whatever.

You own indeed, that *True Religion* is the most *serious Thing in the World*. But perhaps, some may suspect, that your Way of writing will not make *all* your Readers much more *serious* about it, than they were before.

One would think, Sir, that where mention was made of a *Communion with God*, or *with Christ*, that these were Things of too *Sacred a Nature* to admit the Mixture of *Sport* or *Ridicule*! — Suppose, Sir, that Mr. *Whitefield* and Mr. *Seward* were both mistaken as to such a *Spiritual Communion*; yet when a *Christian* considers that there may be such a *Communion*, and that the very Sound of it conveys the most *awful Idea* to the Mind; — would

Preface. Page 54. St. John xiv.
23. Ch. xvii. 21 — 23. 1 Cor. iii. 16. Ch. vi.
19. Ephes. ii. 22. 1 St. John i. 3, 6.

any

any *sober Christian*, Sir, besides yourself, have ventured to have *drolled*, as you have done, upon what they seem *very seriously* to have mentioned of it? But still, that you may lose nothing of your *Joke*, and in order to set their Words in the strongest Point of *Ridicule*, you give your Reader such a Piece of History concerning some of the *Romish Saints*, as nothing could excuse *these Saints* or their *Historians* for mentioning, but downright *Madness*. And therefore what may excuse you for quoting it, I must own, Sir, I know not. Some of the Passages are *horrible* and *blasphemous*. It can be but a poor Excuse, to offer, that *you only* quoted it, to make out the *Parallels*. For in the first Place, Sir, there is *no Parallel* betwixt them. But suppose there was, — is a *Christian* to publish all the *shocking Expressions* of former Ages, to shew they run *parallel* with those of our own Times? However, some may say, they are *already printed in the Lives* of those *Saints*. And what then? Is not that enough? Or is it a Reason why we should publish *Extracts* of such a nature, because the *Pieces* were in Print before? But besides,

to tell you a plain Truth, a Remark of your own, in the midst of these fine Quotations, is not of the most nice or delicate Nature.

So that you really come but indifferently off, when you conclude that *hopeful Comparison* in these Words: — “ Such “ is the *Language and Effect of Spiritual* “ *Love among Popish Fanatics*, in the “ very Words of their applauded and “ *licensed Writers*; enough to give one a “ *Surfeit*, and a thorough Dislike of “ their *Methodistical Imitators*.”

I do assure you, Sir, that if it had been the Design of those *Methodistical Imitators*, to imitate those *Popish Fanatics*, they have done it very *poorly*. However, I know you ascribe the Cause of *Agreement*, rather to a “ *similar Configuration and* “ *Texture of Brain*, or the Fumes of “ *Imagination producing similar Effects*.”

But yet here, Sir, the *Effects* are really so very *dissimilar*, that surely they must proceed from a *Configuration and Texture of Brain*, equally *dissimilar*!

You have indeed strove hard to fix the Resemblance: So that your Kindness is equally the same, whether you have altogether succeeded or not.

Your next Attack, is upon a Passage in one of Mr. *Wesley's* Journals^a; though you are not certain, whether he is describing his own Case, or that of another *Saint*.—Why truly, Sir, this is not very material: However, if you had spared the *Sneer* upon the Word *Saint*, it might not have been amiss in so religious an Age.—You then proceed to give your Reader an Account of it, in these very remarkable Words.—“He [Mr. *Wesley*] so pathetically paints out the γλυκύνικρον *Eρω*^b, the Sweet-Bitter of Love; the alternate Languishments and Exultations; the Sinkings and Rappings of the Animal Spirits; the Sighings and Singings; the decent and elegant Mixture of a *Sacred* and *Profane* *Amour*, attended with a *Rapture* and *Ecstasy*, and every *Symptom*, which seizes the Adepts in this Passion, deeply Imitten and distracted *Inamoratos*, either Spiritual, or Sensual.”

Would now any serious Christian believe, that what you had been ridiculing in this wanton Manner, was a most affecting Description of an afflicted Soul, first sunk into the Depths of *Sorrow* and *Misery* by a Sense of Sin; and raised again

^a Journal 3. Page 19.

^b Page 57.

by the Power of Christ to experience Peace and Joy in the Holy Ghost? The whole of it highly deserves the most attentive Perusal of every one; especially of Those, who have had any Experiences of a Spiritual Kind.—The Reader, Sir, need not be told that you have not presented him with the whole: Because you have already acquainted him, that there is—“*More of this ranting Flame*.”—However, for the Sake of Those, who may want some Information, I must beg the Reader to bear in Mind, that the Divine Word of God is sharper than any two edged Sword, and that it can pierce even to the dividing asunder of Soul and Spirit^b: That God sometimes works by the Spirit of Judgment, and the Spirit of Burning^c; and that Christ (by his Spirit) is like a Refiner's Fire^d; that some have been forced to cry out, in the Bitterness of Soul,—*What must I do to be saved*^e? Moreover, that Christ has invited such labouring and heavy laden Souls to come to him; and has promised to give them Rest^f. And further, that when they are reconciled through Faith in his Blood,

^a Page 58.

^b Heb. iv. 12.

^c Isai. iv. 4.

^d Mat. iii. 2.

^e Acts xvi. 29—30. Ch. ii. 37.

^f St. Matt. xi. 28.

they have Peace with God; and the Love of God will be shed Abroad in their Hearts, by the Holy Ghost; and that this is certainly the Privilege of every One, who is a Child of God through Faith in Christ.
 This is what I would acquaint the Reader with, who may be ignorant of *Spiritual Experiences*; and that he may be the better able to judge, whether a Narrative of such a Divine Work in the Soul ought to have been played upon, as you, Sir, have been pleased to do? What you have mentioned about St. Catharine and St. Teresa, and St. Gertrude, together with your own Reflections, only help to make up the Jest more compleat and more offensive to a good Mind. You may possibly have set some Readers a laughing: But if they should happen to be Those, whom the Holy Spirit has called to Weeping and Mourning^d; neither they nor you can have much Cause to rejoice.

For howsoever Laughter may be a Faculty peculiar to the Human Species, as you observe^e; yet you will allow it is not always the distinguishing Mark of a wise Man. He was a very wise and a

^a Rom. iii. 24, 25. Ch. v. 1, 2—5—11. ^b St. John i. 12, 13. Gal. iv. 6. Rom. viii. 9. ^c Page 58, 59. ^d St. James iv. 8, 9. ^e Page 20.

very a great Man, who said of *Laughter*, it is *mad*. And surely, if ever *Laughter* or *Mirth* deserved that Title, it must be, when they are *so timed* and *so applied*.

I know, Sir, that you entertain *Hopes*, that some Allowance will be made if you are sometimes guilty of a *Levity of Expression*, in Consideration of the *Nature of the Subject*.

But with Submission to better Judgment, whenever the *Nature* of the Subject is *grave* and *solemn*, I trust your Plea will be over-ruled. For then the very *Nature* of your Subject should teach you better. As to your being sometimes guilty,—That must also be left to your Readers.

And here it may be proper to take Notice, in how *light* a Manner, you mention the *Throws* of *Regeneration*; the *Pangs* of the *New Birth*; *instantaneous Conversion*; *Assurances* of *Salvation*; and the *Inspiration* of the *Holy Spirit*. Is it a Time, Sir, for *trifling*, when Men may be under a Delusion concerning the *Spirit* of *God*'s *convincing* them of *Sin*? When the Enquiry ought to be, Whether

Eccles. ii. 2. Preface. Page 38.
Page 40. Sect. 17. Page 43, 44. Page 61—63.

they are justified through the Faith of Christ, and have Peace with God; or whether they are only deluded? When they should be shewn, whether they really have Peace and Joy in believing; or whether their vain Minds only deceive them? When they should be seriously instructed, whether they have that Faith, which overcomes the World; and quenches the fiery Darts of the Devil; or are Strangers to it? When it should be examined by the Gospel, whether they are new Creatures in Christ Jesus; and truly born of God? And whether the Spirit of Christ beareth Witness with their Spirit that they are the Children of God? I say, Sir, when there is Danger that Men may be mistaken in these weighty Points, can the Discovery be made by Jestings or Banter? Is this the Way to teach a poor bewildered Soul the Truth as it is in Jesus? Can this direct any one into the narrow Way that leads to Heaven? Can it recover a wandering Soul out of the Paths of Error and Destruction? Or can a giddy World be laughed into a serious and sober Sense of

St. John xvi. 8. Acts ii. 37. Ch. xvi. 29,
 30. Rom. v. i. Ch. xv. 13. St. John v. 4.
 Ephes vi. 16. 2 Cor. v. 17. Gal. vi. 15. St.
 John iii. 9. Rom. viii. 15, 16. Gal. iv. 6.

...upon a serious
innue Religion? If it was your Design to
improve such a *serious* and *sober* Sense of
Religion, as you plainly intimate^a, and
 as I have no Inclination to deny, could
 you, Sir, have taken any Course more
 directly opposite to those good Intentions?

Nor are you more happy, Sir, when
 you have given an Account of some *reli-*
gious Character. For Instance, in one
 Place, you mention that St. Francis
 “burnt with unquenchable Zeal of Love
 to God and Man.” And that St. *Igna-*
tius was “inflamed with a Zeal of pro-
 moting God’s Honour; referring all
 his Actions and Purposes to God’s
 greater Glory; this being his Holy
 Ambition, the Life and Soul of all
 his Actions^b.” And now can any
 Thing, Sir, be well more *Divine* than
This Character? Don’t you desire to *imi-*
tate such a Person? Would to God, I
 was able to have This truly said of me!
 Who would not wish to be *inflamed* with
 such a Zeal? Surely such a Description
 deserves some *grave* Remark! But what
 is the Remark that you, Sir, immedi-
 ately subjoin? Here follow your very
 Words,—“Nor do I believe that any
 “*Enthusiast* ever set out otherwise than

“ upon a zealous Pretence of this Godly
 “ *Nature.*” — Godly Nature! Could any
Stage-Writer, Sir, have been more *ludi-*
crous after quoting such a Character? I
 beg of you, Sir, to reflect, at your more
 recollected Moments, whether this is like
 to improve a serious and sober Sense of Re-
 ligion? — But to proceed.

At Page 18. Sect. 7. the “ putting
 “ on a sanctified Appearance: And sever-
 “ al Marks of External Piety” are men-
 tioned as another Subject of Ridicule. —
 Why, Sir, an ordinary Christian would
 imagine, that the Gospel required both
 inward and outward Piety. That no
 Offence should be given in any Thing^a.
 But that they should think on what-
 soever Things are grave, or venerable^b.
 Thus the Margin reads, and it is the
 better Translation. And likewise that
 they should reflect on whatsoever Things
 are pure or holy. The Apostle here ex-
 cludes all Lightness, says a learned Com-
 mentator^c, who was far removed from
 the Suspicion of Popery. And moreover
 it is commanded, that Christians should
 lead a quiet and peaceable Life, in all God-

^a 1 Cor. x. 32. ² Cor. vi. 3. Ch. viii. 21.
^c Phil. iv. 8. Vid. Grot. in Loc. — Zan-
 chius in Phil. iv. 8.

lineſs and Hoſteſy, or rather, in all Gra-
vity: For ſo the Word properly ſignifies: But ſtill notwithſtanding, Sir, you go on
with your *uſual Jeſts*.—Mr. Weſley, you
ſay, with very wiſely made, and renewed,
“that noble Reſolution, not willingly
“to indulge himſelf in the leaſt Levity
“of Behaviour. To ſpeak no Word,
“not tending to the Glory of God?” Did he ſo, Sir? And ſhould not you and
I go and do like wiſe? Do we call ourſelves
Chriſtians, and not know, that *This* is
our Duty? Did we never read theſe
ſolemn Words, — “Whether therefore ye
“eat or drink, or whatſoever ye do, do
“all to the Glory of God.” And what-
ſoever ye do, in Word or Deed, do all in
the Name of the Lord Jeſus? Can a
Chriſtian, Sir, indulge a Levity of Beha-
viour in the Name of the Lord Jeſus?
Does not St. Paul’s Reſolution, Sir, ſeem
to be much the ſame with the Subject of
your Raillery? For ſurely he did not di-
rect others to do that, which he did not
reſolve to do himſelf! But ſtill, Sir, you
go joking on:—You acquaint us, “how
“grievouſly the Seraphic Mechtildis diſ-
“ciplined and tortured herſelf, for hav-

2 Cor. x. 12. Col. iii. 17.
“ing

"sing once spoken *idle Word*." Perhaps, Sir, she had somewhere read, that "*every idle Word, that Men shall speak, they shall give Account thereof in the Day of Judgment*?" And this might possibly make her tremble, though it does not appear to have the same Effect upon all. But how is it possible for any Christian thus to trifle, when his Judge has given such awful Notice!

But yet, Sir, you have not finished! You next tell your Reader, that "not a Word ever fell from St. Catharine of Sienna, that was not religious and holy; And that the Lips of Magdalene of Pazzi were never opened, but to chant the Praises of God." Why, Sir, it was the Resolution of the Holy Psalmist, that the Praise of God should be ever in his Mouth: And that he would sing Praises unto his God whilst he had any Being. That Divine Book abounds with Praises, and Exhortations to praise God; and, as you must certainly know, Sir, the original Word signifies a Book of Praises. And therefore can it be proper Matter for a Yoke, — that "a Person never opened her Lips, but to chant the

^a Page 19.

^b St. Matt. xii. 36.

^c Page 19.

^d Psalms xxxiv. 1. cxlvi. 2.

“ *Praises of God?*” Excuse me, Sir, if I declare, that I have scarce seen any Thing more *profane!* Though what is joined with it, is much of a Piece. — For St. Catharine is facetiously introduced, as one who spake not a Word, that was not Religious and Holy! — I thought, Sir, that the Holy Spirit of God had commanded you and me to be holy in all Manner of Conversation. — But is any Person, who is represented to have this Character, a fit Subject for Drillery? Will you, Sir, in a sneering and laughing Manner, tell a laughing World, that the Lips of Magdalen were never opened, but to chant the Praises of God; and that not a Word ever fell from St. Catharine that was not religious and holy, — I say, Sir, will you do this, and yet expect to improve that World in a serious and sober Sense of Religion? Must it not tend rather to banish all religious Seriousness; all holy and religious Conversation further from us; if that be possible? And must it not make the Ears of a serious Christian to tingle, when he shall hear that a Christian Writer has mentioned some of the most sacred Things in the most ludicrous Manner? — But again,

* 1 St. Peter i. 15, 16. 2 Epist. iii. 11.

At

At Page 21, you *divert* yourself with mentioning those *Ladies*, who “threw away all their *vain Garments*, and “whatever might help to set off their “*Beauty*.” And others, it seems, by St. Ignatius “preaching powerfully against “*fine Cloaths*, *went*, and *tore* their *Hair*, “and charming Faces, and threw away “their *vain Ornaments*.”—Must not this, Sir, inspire the *Moderns* with a deep *Aversion* to That *Pride of Life*, which is inconsistent with the *Love of God*? Or will your *unguarded* joking upon *vain Garments* and *vain Ornaments*, and *Ladies setting off their Beauty*, cause one *vain* Person to amend? Will such *Levity* cause a *vain* World to mind with more *Attention*, those solemn Commands of the *Spirit of God* by St. Peter^b? Which, at least, require much more *Caution* about *Dress*, than either our *fashionable* Age regards, or your present *Writings* are like to recommend.

At Page 23. Ignatius is once more *sneered*, for so “declaiming against *Cards* “and *Dice*, that he prevailed upon a “whole *Town* to throw them into the “*River*?—And there was (it seems) no “more *Play* there for three *Years*.” A

^a 1 St John ii. 15, 16.

^b 1 St. Pet. iii. 1—5.

most melancholy Piece of History This, for *Sharppers*, and the *Keepers of Gaming Houses*.—I do assure you, Sir, (though I hope you will not esteem me as inclined to Popery) if a powerful Preacher should arise, with the same Talents, for declaiming, and his preaching be attended with the same Success; I should esteem it as one of the greatest Blessings that could happen to this poor Kingdom.

But further, we are informed, in your Quotation from the *History of Montanism*, that the Followers of *Montanus* were “against the most innocent Recreation of Mind or Body,—against Games, Sports and Plays; Dress, Furniture, &c.”—You don’t tell us, Sir, in what Year these Chimes were laid to their Charge: Perhaps, your Historian says nothing of it. But such a Charge, Sir, is not the Language of primitive Christianity. It smells rank of those Ages, when Christians had lost the Power of Godliness.—Games, Sports, Plays, and Dress, were no Part of the Apostolic Doctrine; nor could they be generally re-poused, till Men had forgot the Religion of a crucified Jesus: Though it be too

Page 6. See the learned Dr. Cave’s *Primitive Christianity*, Part 2. Ch. 2, 3, 4—evident,

evident, that many forgot their Lord
too soon to respect the Keepers, and the
At Page 24. Sect. 12. you rally the
seeming Contempt of Money, in a Way
that can divert but few of your Readers.

However, Sir, it was right only to at-
tack the *seeming Contempt* of it; because
there is certainly a *Real Contempt* of
Riches, which seems to be sometimes re-
commended by the Gospel.

But then, notwithstanding you intro-
duce several Persons, to wit, Mr. Wesley
and three *Popish Saints*, in order to em-
bellish the *Jest*, yet, Sir, your Citations
are all very *unfortunate* ones. The three
last relate to Men, who appear by your
own *Extracts*, to have had a most *tho-*
rough Aversion to Money: And therefore
what have these to do with the *seeming*
Contempt of it? And as to Mr. Wesley,
his own Words, which you quote, are
as much a Proof, as Words can be, that
he *heartily despises Riches*.

'Tis true, indeed, you are pleased to
call this, — a *Declamatory Rant*. But good
Sir, why all this *Partiality*? Why should
you suppose the three *Popish Saints* to be

Rev. Ch. ii. 11 and iii. St. Matt. vi. 19.
St. Luke xii. 15 — 20 — 33. Ch. xvi. 13, 14. Ch.
xviii. 23 — 25. 1 Tim. vi. 9, 10.

in earnest, and a *Protestant Divine* only in *Jest*? Don't you believe that the *Gospel* may have as *powerful* an Influence over the Heart of a *Protestant*, as over the Heart of a *Papist*? Surely, I hope you are acquainted with *some Protestants*, whose chief and principal Study it is,—how they may *do most good* with their *Riches*; how they may be *rich in good Works*; *ready to distribute*, and *willing to communicate*;—how they may *lay up in Store for themselves a good Foundation against the Time to come*: *Not laying up for themselves Treasures upon Earth*^a.

But perhaps, Sir, this is a *Point*, in which the *Comparison* between a *Methodist* and a *Papist* will not hold! However, be this as it may, I must beg Leave further to remark, that after you have attempted to make your Reader *merry*, by telling a ridiculous Story in which the *Devil* has a principal Part, within a few Lines, you tell him another, in which is mentioned the tremendous Name of *Almighty God* himself! There was not, Sir, the least Necessity of inserting that *awful* Name. If there had, you had much better have left out that last Bit of History; than, just after setting some *light*

^a 1 Tim. vi. 18, 19. St. Matt. vi. 19.

Creature a *giggling*, to introduce the *Great and Holy God*, before the *Laugh* could be over. In short, Sir, your whole Composition is so very faulty in this respect, in jumbling together *sacred* and *silly* Things, that it must often make a serious Christian even to shudder.

You inform your Reader, indeed, that it is “no easy Matter to keep one’s Countenance, and be steddily *serious*, where others are *ridiculous*.” But, Sir, is not the Case fairly this? You first labour *very hard* to make Men appear *ridiculous*; by representing the most *serious* Things in the most *ridiculous* Light; and then you *gravely* tell the World,—how *hard* it is to *keep one’s Countenance*! How *jocosely* do you represent some of the *Methodists* for their *longing to go Abroad for God*; for their Desire of going on in *Toil, and Weariness, in Cold and Hunger?* &c. And to heighten the *Joke*; you tell us of a *Nun*, who was “*drunk with Zeal*” for the Conversion of *Sinners*;—and “*bemoaning herself that she could not go Abroad, and gain erring Souls*.” Surely the *longing to go Abroad for God*; the *Conversion of Sinners*, and *gaining erring Souls* were never by any *sober Christian*,

^a Preface.

^b Page 26, 27.

before yourself, introduced in *such* a Manner! Again, you inform us, that "after St. Teresa had long tried to be holy to no Purpose, the Lord of Hearts did it all in a Moment." Was there ever, Sir, a more *profane Jest* upon the great Work of *Holiness* to be wrought in the Heart? What if this Person was mistaken; did that give a Warrant to mention the Lord of Hearts in a *joking Manner*? And as to what follows in the same Page, it is such a Mixture of *Infidelity* and *Profaneness*, that I believe no Production for the Stage can match it, for the Number of Lines! For even in one and the same Page, where there are Expressions quite offensive to *Modesty*, even there, Sir, do you talk of St. Ignatius receiving *Faith*; and the compleat *Perfection* of Divine Sanctity:—And his rising up a *new Man*—a *perfect Man* in *Christ*^b!

Alas! Sir, you may lament the *Progress* of *Infidelity* and *Immorality*, as long as you please^c: But I fear *such* Writings will rather help the Progress of *both*, than stem the Torrent of *either*.

I must own, Sir, I can follow you no further in Things of this Sort: Every

^a Page 42.

^b Preface.

Page almost furnishes out fresh Matter of Disgust to a *serious* Mind. But now, whether I have already made good what I at first proposed to make out; to wit, that your *Piece* has all the *Air* of a mere *Burlesque* upon the *severer Doctrines*, and many *deep Truths* of *Christianity*;—I say, whether I have made this to appear or not, must be submitted to the Judgment of every *unprejudiced* and *serious* Christian. Though I would not be understood to charge you with any *such Design*.

I am, Sir,

Your very Sincere Well-wisher

Alas! Sir, you may lament the Progress of Infidelity and Immorality, as long as you please: But I fear such Writings will rather help the Progress of both, than stem the Torrent of either.

Yours, Sir, I can follow you no further in Things of this Sort: Every

P O S T S C R I P T.

WHAT I would add here, relates to an Observation of yours upon a Passage in *St. Paul*: And upon Mr. *Wesley's* Doctrine of *Perfection*. But first, it is granted, nor was it ever denied, that the Apostle condemns some certain Kind of Bodily Severity or Rigour! This is undoubtedly true. But then, Sir, it is as undoubtedly true, that he did not condemn every Kind or Degree of Mortification or Self-Denial; though you did not think it necessary to take the least Notice of it. You need not be told, that he was most certainly a very mortified Man: And that, notwithstanding he was often forced to bear Hunger and Thirst; yet this hindered him not from being often in Fastings. He kept under his Body, and brought it into Subjection. I need not acquaint you, Sir, that what we render keep under, is a Word of a very expressive

^a Page 23.
Colos. ii. 23.

^b Page 47.
2 Cor. xi. 27.

^c 1 Cor. ix.

Sense^a. St. Chrysostom understands it, as if the Apostle had said, that he *repressed* and *subdued* his Body (even) *with much Sweating*^b. And indeed, Sir, whatever some may imagine, and whatever Extremes others may have run into, yet the Gospel of Christ requires much more *Self-Denial*, *Mortification*, and *Heavenly-Mindedness*^c, than the Generality of the World seem to concern themselves about. But it may be feared, that the *jocose* Manner, in which you both *begin* and *end* that 14th Section, will not greatly contribute towards promoting those great and momentous Duties. The *walking according to the Flesh*, and the *following an abstemious and Spiritual Life*^d, are each of too great a Concern, to be mentioned without due *Seriousness*: Lest the common Christian be not only *thought to walk according to the Flesh*, but be *hardened in thus walking*; and imagine that an *Abstemious and Spiritual Life*, is only a Name for *Pride*, or *Hypocrisy*, or *Enthusiasm*.—But let us next proceed to your *Observa-*

^a ὑποπαύω. ^b κατεσέλω καὶ υπολάττω μετὰ πολλῶν τῶν ιδρώτων. Hom. xv. P. 522. M. Edit. Comm. 7.

^c St. Matt. vi. 16—18. St. Luke vi. 35. Ch. ix. 23. Rom. vi. 6. Ch. xii. 2. Phil. iii. 20. Col. iii. 1—5. ^d St. John ii. 15, 16. ^d Page 33.

tions on Mr. Wesley's Doctrine of Perfection.

“ The Moravians, you say, have no
 “ Regard to *outward Works*, Prayer,
 “ Sacrament, &c. but yet are zealous
 “ for some Remainders of Corruption ne-
 “ cessarily sticking to us. The Wesleyans
 “ contend strongly for *outward Works*;
 “ but at the same Time are eagerly main-
 “ taining the Possibility of an *unfinning*
 “ *Perfection*. A rare Choice, take which
 “ you please.” Why then, Sir, I will
 chuse the latter: And when you are right-
 ly informed what it means, I would hope
 you might chuse it too. But first, it will
 be proper to settle what Mr. Wesley un-
 derstands by *Perfection*: And in order to
 this, it seems the surest Way to refer
 ourselves to Mr. Wesley's own Explana-
 tion of himself.

“ By one that is perfect, or, one that
 “ is as his Master, we mean, one in
 “ whom is the Mind which was in Christ,
 “ and who so walketh as he walked; a
 “ Man that hath clean Hands and a pure
 “ Heart; or, that is cleansed from all
 “ Filthiness of Flesh and Spirit: One, in
 “ whom there is no Occasion of stumbling,
 “ and who accordingly, doth not commit

“ *Sin*. — We understand by that Scriptu-
 “ ral Expression, *a perfect Man*, one, in
 “ whom God hath fulfilled his faithful
 “ Word, *From all your Filthiness, and*
 “ *from all your Idols will I cleanse you—*
 “ *I will also save you from all your Un-*
 “ *cleannesses.* We understand hereby,
 “ one whom God hath *sanctified through-*
 “ *out, even in Body, Soul, and Spirit :*
 “ One, who *walketh in the Light, as he*
 “ *is in the Light, in whom is no Dark-*
 “ *ness at all; the Blood of Jesus Christ*
 “ *his Son having cleansed him from all*
 “ *Sin.*

“ This Man can now testify to all
 “ Mankind, *I am crucified with Christ ;*
 “ *nevertheless I live ; yet I live not, but*
 “ *Christ liveth in me.* He is *Holy, as*
 “ *God who called him, is Holy, both in*
 “ *Life and in all Manner of Conversation.*
 “ He *loveth the Lord his God with all his*
 “ *Heart, and serveth him with all his*
 “ *Strength.* He *loveth his Neighbour*
 “ *(every Man) as himself ; yea, as Christ*
 “ *loved us : Them in particular that de-*
 “ *spitefully use him and persecute him, be-*
 “ *cause they know not the Son neither the*
 “ *Father.* Indeed his Soul is all Love,
 “ filled with *Bowels of Mercies, Kind-*
 “ *ness, Meekness, Gentleness, Long-Suf-*
 “ *fering.*

“ *fering.* And his Life agreeth thereto,
 “ full of the *Work of Faith, the Patience*
 “ of *Hope, the Labour of Love.* And
 “ *whatsoever he doth, either in Word, or*
 “ *Deed, he doth it all in the Name, in*
 “ the *Love and Power of the Lord Jesus.*
 “ In a word, he doth the *Will of God*
 “ *on Earth, as it is done in Heaven.*
 “ This it is to be a *perfect Man, to*
 “ be *sanctified throughout, created anew in*
 “ *Jesus Christ:* Even to have a *Heart so*
 “ *All-flaming with the Love of God, (to*
 “ use *Archbishop Usher's Words) as con-*
 “ *tinually to offer up every Thought, Word,*
 “ *and Work, as a Spiritual Sacrifice, ac-*
 “ *ceptable unto God through Christ.* In
 “ every *Thought of our Hearts, in every*
 “ *Word of our Tongues, in every Work*
 “ of our *Hands, To shew forth his Praise*
 “ *who hath called us out of Darkness into*
 “ *his marvellous Light!* O that both we,
 “ and all who seek the *Lord Jesus in*
 “ *Sincerity, may thus be made perfect in*
 “ *One P*

This, Sir, is what Mr. *Wesley* means
 by *Perfection:* The greatest Part is in
 the express Words of *Scripture,* and the
 rest fairly deducible from it. Nor does
 the whole exceed our being *made Parta-*

* *Preface to the Second Volume of Hymns, p. 4, 5.*

kers

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kers of the Divine Nature, or the being filled with all the Fulness of God.

But if this be an attainable State in this Life,—what becomes of all Objections to it? And if it be unattainable, what must become of the Gospel?

Let us now consider, Sir, what you object to a particular Text, which Mr. Wesley applies to this Doctrine.

“ Mr. Wesley’s Text of Scripture (you say) brought in Proof of such a perfect State [cannot the Servant be as his Master?] is evidently misapplied. For it relates only to outward Sufferings, which our Lord’s Disciples were to undergo as well as himself, but has no Relation to Freedom from inward Corruption, to a state of Perfection, which belongs to Christ alone.”

It is pity, Sir, you did not quote the Place of that Scripture which you affirm is evidently misapplied; because then the Reader might have turn’d to it, and judg’d a little for himself. This is the more extraordinary, because in all your other Citations you are very punctual and exact; and besides, in the present Enquiry, there are two distinct Places of Scripture, which may easily be confounded by an inatten-

2 St. Peter i. 4. Ephes. iii. 19.

tive.

tive Reader. It seems plain, that our holy Lord, not only twice repeats those Words, — *The Disciple is not above his Master*; but they are repeated upon different occasions: nor is This the only Saying, which our Saviour thus uses in this manner; as the learned *Grotius* has observed. In one Evangelist, our Lord delivers himself in these Words, — “*The Disciple is not above his Master*”, but “*it is enough for the Disciple that he be as his Master*.” In another, he expresses himself thus, — “*The Disciple is not above his Master: But every one that is perfect shall be as his Master*.” The former appears, plainly, to relate to the Sufferings and Persecutions our Lord’s Disciples were to look for: The other appears, by the whole Context, to relate to something else, and to have been delivered at a different Time. The Point next to be considered, is, what may be the Meaning of those Words, — *Every one*

Hoc autem ut et sequens proverbium, Christus non eodem semper sensu usurpat, ut videtur ex Luc. vi. 40. Joh. xiii. 16. & 15—20. quia & in aliis pro- verbis occurrit; Vid. in Matt. x. 24. See also St. Matt. vii. 2. St. Mark iv. 24. St. Luke vi. 38. St. Matt. x. 24, 25. St. Luke vi. 40. See the Harmony of the learned Dr. Doddridge, Vol. 1. P. 465. 2d Edit.

that

that is perfect shall be as his Master. I believe, Sir, if you consult the Original^a, you will think the Marginal Translation is best, which is no unusual Thing. According to that, the Words will run thus, — Every One shall be perfected as his Master. — This being observed, let us now examine, what our Blessed Lord might design by that Expression. — He had just before demanded, *Can the Blind lead the Blind? Shall they not both fall into the Ditch?* Then immediately follow the Words under Consideration, — *The Disciple is not above his Master: But every one shall be perfected as his Master.* — As if our Lord had said —

“ “ Whilst the blind Pharisee is leading
 “ his blind Scholar; where is the Wonder if both share in the same Fall, and
 “ the same Destruction? For it is not to
 “ be supposed that the unhappy Scholar
 “ should see clearer than his wretched
 “ Teacher. But as to those, who will
 “ be my true Disciples, they shall be all
 “ taught of God; who will make them
 “ perfect in every good Work to do his
 “ Will; who will enable them by his
 “ Spirit, to perfect Holiness in his Fear
 “ even till they come unto the Measure

^a Καθηρισμένοι δὲ πᾶς ἕξει ὡς ὁ διδάσκαλος αὐτοῦ.

“ of the *Stature of the Fulness of ME*;
 “ and *stand perfect and compleat in all*
 “ *the Will of God.*” — I submit it, Sir,
 whether those Words are not capable of
 this *Paraphrase*? But whether you think
 they are, or not; I would only further
 observe, that the Doctrine of *Perfection*,
 that is, the *perfect Love of God*; or *uni-*
versal Sanctification of Soul, Body and Spi-
rit, does not rest upon *one single Text*;
 but upon the *whole Teneur of the Gospel*
 of *Christ*. This, Sir, is a most *immove-*
able Foundation: And may you and I,
 and every Professor of *Christianity* be
 firmly built upon it.

F I N I S.